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THE PIETY AND PATRIOTISM OF PRAYING FOR OUR RULERS.*

HOLDING with the Catechism, and according to the interpretation of almost all commentators, Jewish, Catholic and Protestant, ancient and modern, that the "Fifth Commandment requireth the preserving the honor and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals," we design this morning to dwell on the *Christian duty and patriotism of praying for our civil rulers.* Our last discourse of this series was on the duty of children to parents. In the present one we shall confine ourselves to one branch of the duty required of us towards our superiors. The precept that requires us to obey and honor our *natural* parents is so broad and comprehensive, spiritual and dynastic in its reach, that it requires us also to honor and obey our *spiritual* fathers, and our *economical*, that is, our social and domestic fathers; and to honor and obey our *political* fathers. The duty which, however, we are now seeking to illustrate and enforce, is plainly taught by the apostles, and is specifically the duty of *praying for them.* And we take our text for this subject from Paul:

* NOTE.—This article is abridged from a discourse preached by the Editor, in 1843, in New Orleans, to the First Presbyterian Church and congregation of that city, and published by them. It was then widely circulated, but is now out of print. A few sentences referring to passing and local matters have been changed or omitted.

I EXHORT THEREFORE, THAT, FIRST OF ALL, SUPPLICATIONS, PRAYERS, INTERCESSIONS, AND GIVING OF THANKS BE MADE FOR ALL MEN: FOR KINGS, AND FOR ALL THAT ARE IN AUTHORITY; THAT WE MAY LEAD A QUIET AND PEACEABLE LIFE IN ALL GODLINESS AND HONESTY. FOR THIS IS GOOD AND ACCEPTABLE IN THE SIGHT OF GOD OUR SAVIOUR; WHO WILL HAVE ALL MEN TO BE SAVED, AND TO COME UNTO THE KNOWLEDGE OF THE TRUTH. —*I. Timothy*, ii: 1–4.

In these words of the great Apostle to the Gentiles we have a DUTY ENJOINED AND THE REASONS GIVEN.

The duty is to offer prayer for all men, for kings and for all that are in authority. The relation of subject and magistrate resembles very much in kind, if not in degree, the relation of child and parent. The very same reasons in part, which bind the child to reverence and obey the parent, bind the subject to obey and pray for the magistrate. It is certainly true that the duty of praying for our rulers, implies the duty of praying for all properly constituted authorities in the church and the world — parents, teachers, legislators, judges, officers of the army and the navy — and for all that are possessed of wealth, learning or talent, or any other consideration that gives them influence among their fellow-men.

The reason given for enforcing the duty is very similar to the reason given for obeying our parents — temporal as well as spiritual blessings are promised. First, that we may lead a quiet and peaceable life in all godliness and honesty.

Secondly, for this is good and acceptable in the sight of God our Saviour. To offer prayer for constituted authorities is good in itself, because it is useful to ourselves and to the public, and it is acceptable, accompanied with a godly life, in the sight of God our Saviour. This is the highest of all sanctions; and what is well pleasing to God, is the supreme good and happiness of man. Duty and interest are always united.

A third reason is the encouragement offered.

That God *will have all men to be saved and to come unto the knowledge of the truth.* That is, *God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him.*

Divine mercy is offered alike to the beggar and the prince, to the slave and to the master, to all without money and without price. And since salvation is offered to all, that some of all classess—every one that repents and believes — may be saved; therefore, God wills

that the gospel should be preached to every creature, and that all men should be the subjects of our prayers.

It is here assumed, there is a God who is the Supreme Governor of the universe; that prayer is instrumental in procuring his blessings; — that our forefathers were men of prayer. Their school houses, judicial benches and legislative halls, and battle fields, were consecrated with prayer. It is assumed, also, that what Cicero and Montesquieu call virtue, but what Bible-taught politicians call religion, is essential to the well-being of society. Religion and virtue are the main pillars and foundation of public peace and prosperity. If any doubt on this point, let them read, not the rantings of a bigot, nor the superfluities of a schoolman, nor the harangues of political clergymen, but the "Vindication of natural society" and "Reflections on the Revolution in France" by Edmund Burke, and doubt no more.*

And it is here assumed that civil government is necessary to the welfare of society; that it is the guardian of the public peace, and the security of every man's person, property and privileges. It is by the exercise of civil authority that we are secured in our civil rights, public interests and domestic institutions. But my chief purpose is to insist upon *the Christian duty of praying for civil magistrates.*

Whether phrenology or animal magnetism can account for it or not, it is certainly true that man is prone to go from one extreme to another. The safe medium he is rarely content to observe. Wherever the Church and the State have been united, manifold evils have resulted, alike disastrous to civil liberty and ecclesiastical purity. And on the other hand, where the Church has been happily freed from the trammels of State, there pious men seem to have ceased to feel sufficient interest in the State, they have given up the management of political affairs too much to the ungodly, and the members of Christian churches have not looked for sound principles in the men seeking their suffrages, nor have they sought as was their duty, the divine blessing upon their rulers. It is not agreeable to a pious man to forego the quietness of his home and the devotions of the altar, and bear the heat and burden of political strife, yet some should certainly be found of self denial and grace enough to engage in political life, and still preserve their Christian character above

*These papers are as remarkable for philosophical acumen, profound research, extensive and minute knowledge, as they are for eloquence. See the works of Edmund Burke—New York, 1836, vol. 1, pp. 13 and 456.

suspicion. From our practice, it would seem that when we are not compelled by law to pray for our rulers, then we consider ourselves released from all moral obligations to do so. But the very reverse should be the effect of such liberty on the heart of an enlightened patriotic, and pious citizen. As prayer must in its very nature be a free offering of the desires of the heart, to God; so the more free we are from legal coercion or restraint as to our religious duties, the more fervent and frequent should our prayers be in behalf of our Government. And yet it must be confessed, the tendency of things among us, has been to neglect this plain duty. As since the Revolution we have not been required by law to pray for the king, and all the "Royal Family," so we have neglected to pray for the President and those in authority over us. But it is not true that this neglect is because Americans are not as loyal or patriotic as other nations. Nor is it true that our religion is defective in this matter. The error is not in our Protestant faith, but in our practice. The patriotism and lofty courage of our countrymen, have been too often proven to need a word of defence. Nor should their piety be less conspicuous. I would not be misunderstood. I will yield to no man either in love for my country, or in zeal to keep the Church of Christ free from all alliance with party politics. It is very well known that I do not believe either in the divine right of kings, or in the supremacy of the Pope, the Czar, nor any other potentate. I do not say therefore that any denomination of Christians should array themselves as a political party, and cast their votes for such candidates only, as can pronounce their Shibboleth. Nor do I say that our religious press and pulpits should engage in the political strife of the day. No; God forbid. All such things are, on every account, to be deprecated. All we mean to say on this point is that men of acknowledged ability, and of sound principles and pure morals should be selected to administer the affairs of State, and that all Christians are bound to obey, honor and pray for their civil magistrates.

And while on this point, it affords us sincere pleasure to be able to say, with all becoming modesty, that there is no body of men more earnestly and zealously attached to the institutions of our country than the Presbyterian clergy. Presbyterians at the time of the American Revolution were ardently attached to the cause of liberty. A Presbyterian Tory was a *rara avis* — scarcely one can be named. Nine of the bravest and best officers of the southern division

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of the revolutionary army were elders in the Presbyterian Church.*

Not a few of our pastors left their pulpits and led their congregations to the battle-field for their country. One of the signers of the Declaration of Independence was John Witherspoon, President of the College of New Jersey, and Doctor of Divinity in the Presbyterian church. The historian Bancroft† says, "the faith of Calvin has ever been feared as the creed of republicanism." And Bishop Andrews saith, "Calvin neither liked a pope-king, nor a king-pope, nor do we."‡

The Bible and the Bible only is the religion of Presbyterians. They believe that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith or worship. They consider the rights of private judgment, in all matters that respect religion, as universal and unalienable. They do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time be equal and common to all others." "Synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth." ‖

If left to her choice, the Presbyterian church in the United States would have no relation with the State. Her history for near three hundred years, is replete with struggles for liberty. There is not a sect of Christians in the world, that has so little Jesuitism among

* Gen. Morgan, Gen. Pickens, Cols. Campbell, Williams, Cleveland, Shelby, Sevier, Bratton, and Major Dickson, were all elders in the Presbyterian Church. Nine braver and better officers never bore arms for their country, or led braver and better troops, the body of whom was collected from Presbyterian settlements. Marion and Huger were Huguenots. In further proof of the part Presbyterians took in favor of the American Revolution, read the patriotic addresses of the Synod of New York and Philadelphia, then the highest body in the church, to the people under their care, encouraging them to patience and endurence for conscience' sake, and calling on them to stand fast to their country's cause, as the cause of God and man.

† See Bancroft's History U. States, Vol. II, Chap. xiii, p. 174. Vol. III, Chap. xx, p. 121.

‡ Calvinus autem ut papam-regem, ita regem-papam non probavit, etc.—Andrew's Tortura Torti, quoted in Baxter's Work, Vol. vi, p. 85.

‖ Confession of Faith and Form of Government. Chap. xxxi, Sec. 4, and Chap. i, Sec. i; pp. 159, 402.

them. There is no denomination so exempt from sectarianism; none so free from a proselyting spirit; none more ready to unite with all evangelical denominations in benevolent and literary enterprises; and none more signalized by deeds of patriotism — none whose escutcheon is emblazoned with more noble acts of heroic suffering, and instances of triumphant dying for conscience' sake.

Witness the martyr-like stand taken by the Free Church of Scotland. She most nobly gave up all but truth and conscience for the Gospel's sake. She voluntarily exiled herself from her houses of worship, the venerable piles of her sainted worthies, and went into the fields and vales, caves and mountains, and to the sepulchres of her fathers to worship God in purity, rather than have the patronage of a corrupt and ambitious government. O Scotland, land of my forefathers, thy gory conventicles, the bleached bones, the dying orisons of thy saints, and the self-sacrificings and sufferings of thy people, shall yet come up for an everlasting memorial for thee before the Lord of Hosts, and He will appear for thy deliverence!

THE DUTY OF PRAYING FOR OUR RULERS.

1. We believe neither in the supremacy of the pope, nor in the divine right of kings; but we do believe that the *powers that be are ordained of God.* "The Heavens do rule. The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. Promotion cometh neither from the east, nor from the west, nor from the south. But God is judge; He putteth down one, and setteth up another. A man's heart deviseth his way: but the Lord directeth his steps. The lot is cast into the lap; but the whole disposing thereof is of the Lord.—*Dan.* iv: 32. *Ps.* lxxv: 6, 7. *Prov.* xvi: 9 33.

Statesmen and politicians may cast up crowns and play for kingdoms, and calculate upon their chances, and boast of their acumen and foresight, but Jehovah alone is King of kings, and the Most High alone is the Supreme Disposer of powers, princedoms and dominions. The flight of the tallest archangel before the Eternal Throne, and the immense sweep of comets and planets through the highest heavens are not more certainly directed by an Almighty hand, than are the evolutions of the sparrow. It is a hand Almighty that crowns the angels with goodness and glory, and it is nothing less that paints the tulip and the rose, and feeds the young ravens when they cry. It is the all-seeing eye that directs the torch of discovery which philosophy bears round the globe, and kindles up on the outskirts of creation beacon lights for the advancement of coming generations; and

it is nothing less that takes knowledge of the wants of the pious. The Lord knoweth them that are His. He approveth of their way. He numbereth the hairs of their head. His ear is ever open to their cry, His eye is ever upon them for good, and His hand is always stretched out for their relief.

The powers that be are ordained of God. That is, pious rulers are raised up as God's ministers for good; and wicked rulers are permitted as a scourge and chastisement for their people's sins. In the world we often see the poisoned chalice emptied by those who drugged it for others.

He that diggeth a pit falleth into it. Haman's gallows for Mordecai was the instrument of his own execution. And often the very effort of our own evil thoughts — of the vaulting ambition of wicked men —

> "O'erleaps itself
> And falls on t'other side —"

so it was with Pharaoh, with Nebuchadnezzar, and with Pilate, and with many others. Wicked men may be raised to power, and they may propose to themselves mighty schemes by which to extend and concentrate their influence, and they may labor most perseveringly for their accomplishment, and with the consciousness of success walk in the palace of their imagination and say: "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" But there is an over-ruling Providence, just and good, that guides nevertheless, the wheels of the universe, and brings harmony out of the seeming chaos of human affairs. Pharaoh and Nebuchadnezzar were as truly the servants of God, in accomplishing his will, as Moses and Daniel. Surely the Lord maketh the wrath of man to praise him, and the remainder of wrath he restraineth.

> "There's a Divinity that shapes our ends,
> Rough hew them how we will."

The civil power, then, is in some sort the representative of the Divine government. Our rulers are the image of the Divine Ruler. Magistrates are God's officers. To render them that respect and homage which is well pleasing in his sight, is to acknowledge his providence. It is an act of religious worship. It is an act of homage to God from whom all power emanates. It is an act of adoration. It is then a duty as well as a privilege to offer thanksgiving to Almighty God for our laws, liberties and institutions, and most

worthy praise to his holy name for the warriors and statesmen, patriots and pious men that he has raised up for us, and to pray fervently for our rulers—for their personal welfare and the happiness of their families, and for the divine blessing to rest upon their official labors.

2. *To pray for our rulers is an act of true patriotism.* As it is our duty to reverence and obey them, so it is our duty to pray for them. No external form of respect can so fully demonstrate our affection for them, as the pouring out of the desires of our heart before the Lord for their welfare. Nothing can be a stronger argument of the esteem and consideration in which we hold them, than the practice of praying for them. It is a practice without fee or emolument. It is difficult to conceive of any act so purely free from sinister motives, as the making of intercessions to Almighty God for our rulers.* Nor is it surprising that even heathen princes should have required the prayers of their subjects in their behalf. Thus, in Ezra we find a decree of the king of Persia, charging his officers to furnish the Jewish elders with sacrifices — all "that which they have need of, both young bullocks and rams, and lambs for the burnt offerings of the God of heaven; wheat, salt, wine and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king and of his sons."—*Ezra* vi: 9, 10.

And so, also, Pliny informs us concerning the Roman emperors, even in their heathenish state. "We have," says he, "been wont to make vows for the eternity of the empire, and for the welfare of the citizens, yea for the welfare of the princes, and in their welfare for the eternity of the empire."†

3. *Pious rulers, and all who acknowledge the Supreme Govern-*

* "A foe to God was ne'er a friend to man." He that feareth not God regardeth not man. "As he who is not loyal to the king, can never well obey his officers, so he that subjecteth not his soul to the original power of his Creator, can never well obey the derivative power of earthly governors." "Magistrates are as truly God's officers as preachers; and therefore as he that heareth preachers, heareth Him, so he that obeyeth rulers obeyeth Him." See much more on this point, in Baxter's Works, London, 1830, vol. vi. pp. 37, 38, et Seq.

† "Nuncupare vota et pro æternitate imperii, et pro salute civium, imo pro salute principum, ac propter illos pro æternitate imperii solebamus."—*Pl. Paneg.*

ment of God, desire an interest in the prayers of their people. And even those who seem not to feel their dependence upon the Sovereign Ruler of the universe, are pleased to have the people pray for them, for it is an act of loyalty that few will perform who are not sincere. It is a decent testimony of respect towards them, and greatly tends to establish their authority and secure obedience to their commands. How can we sincerely honor and reverence our rulers, if we have no heart to offer up prayers for them to Him who has required us to pray for all men, especially for rulers, and all that are in authority? It is the Divine command, that "every soul be snbject unto the higher powers, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." It is then an act of patriotism, and of gratitude and obedience to God, and of justice and charity towards our rulers to pray for them. How can we be faithful to our rulers, if we are not obedient "to the Most High, by whom princes rule and judges decree justice?"

If we sincerely and habitually pray for our country, we shall daily grow in attachment to it, and if we daily remember our rulers in our devotions we shall not fail to love and obey them. To neglect this duty is to be wanting in patriotism, as well as in obedience to the Divine commandments. The best Christian is the best patriot, the most faithful subject, and the bravest warrior. A Christian is truly "the highest style of a man."

I exhort that—prayer be made for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.

4. *The piety and patriotism of praying for our rulers are seen in the practice of the Church of God in all ages.* The apostle's command in the text is positive. And it has been the practice of the pious in all past ages, and in all countries to hold their civil rulers in esteem, and to pray for them. It is a duty taught in the bible, both by precept and example. God commanded the people by his prophet, when the Jews were conquered by the king of Babylon, and carried away captives, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." The Scriptures abound in instances of the efficacy of prayer, both in regard to public and

private blessings. Thus Abraham's prayer healed Abimelech and his family of barrenness; the prayers of Moses quenched the fire, and cured the bitings of the fiery serpents, and so of the prayers of Joshua, of Hannah, of Elijah, of Elisha, and of others. The prayers of Asa discomfited a million of Arabians, and those of Jehosaphat destroyed a numerous army of his enemies by his own hands, and those of Hezekiah brought down an angel from heaven to cut off the Assyrians, and those of Manasseh restored him to his kingdom, and those of Esther saved her people from the brink of ruin, and those of Nehemiah inclined a pagan king's heart to favor his pious designs, and those of Daniel obtained for him visions, and the interpretation of dreams. Noah, Job and Samuel, and a host of saints have been powerful through much prayer, and as princes have prevailed with God. "All things," says the blessed Saviour, "whatsoever we shall ask in prayer, believing, we shall receive — He that asketh receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened." "As the good bishop," says Dr. Barrow, "observing St. Austin's mother, with what constancy and passionateness she did pray for her son, being then engaged in ways of error and vanity, did encourage her, saying, *It is impossible that the son of these devotions should perish:* so may we hopefully presume, and encourage ourselves, that a prince will not miscarry, for whose welfare many good people do earnestly solicit; *Fieri non potest ut princeps istarum lacrymarum pereat.*"*

It is a remarkable saying of a Jewish master, "Pray for the happiness of a kingdom or government; for if it were not for the fear of that, men would devour one another alive." And Josephus tells us, that "when the Jews were made subject to the Romans (though it was by conquest) twice a day they offered up sacrifices for the life and safety of the emperor." The apostle in the text directs that "first of all supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority." *Here is a positive command.* The apostolic constitutions, a very old work, though not the work of the apostles themselves, speaks of the prayers of the Church, on communion occasions, for rulers. Tertullian assures us the "ancient Christians always prayed for all the emperors, that God would grant them long life, a secure reign, a safe family, valient armies, a faithful senate, a loyal people,

* Dr. Barrow's works, vol i, serm. x, p 95. Et sic etiam "Si Stephanus non orasset ecclesia Paulum non habuisset."

a quiet world, and whatever they as men, or as emperors, could wish. This they did," says he, "even for their persecutors, and often even in the pangs of the most cruel suffering and death."

Chrysostom says of the Christians of his time: "That all communicants did know how every day, both at even and morning, to make supplications for all the world, and for the emperor, and for all that are in authority."*

Lactantius saith to Constantine, "We with daily prayers do supplicate God, that he would first of all keep thee, whom he hath willed to be the keeper of things; then that he would inspire into thee a will whereby thou mayst ever persevere in the love of God's name; which is salutary to all, both to thee for thy happiness, and to us for our quiet."†

So Cyprian: "We pray to God, not only for ourselves, but for all mankind, and particularly for the emperors."

And Origen: "We pray for kings and rulers, that, with their royal authority, they may be found possessing a wise and prudent mind."

So also, the ancient liturgies contain divers prayers for the emperors. And the confessions of faith and directories for public worship of all Protestant churches, recognize due obedience to magistrates and the duty of praying for them.

"We are to pray for the whole Church of Christ upon earth, for *magistrates*, and ministers, for ourselves, our brethren, yea, our enemies, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those that are known to have sinned the sin unto death."—*Larger Cat. ans. to* 183 *ques., and also the ans. to the* 127 *ques.*‡

5. It is but common Christian charity to pray for our rulers, first, because they are but men — our fellow-men, and secondly, they are more in need of our prayers than common men. "There are no men," says the late Dr. A. Alexander, "among us, who would be rendered more useful by Christian piety, than those who are entrusted with power and official influence. They are exalted above their fellow-citizens, and should be exemplary in proportion to their ele-

* For the originals of Tertullian and Chrysostom, see Dr. Barrow's Works, vol. 1, p. 97.

† Lactant. vii, 26.

‡ See Vindications of Protestants in the point of obedience &c., by Peter Du Moulin, D. D. An excellent work, which should be re-published in this country.

vation. Those who are delegated by the people to make laws for the protection of life, property and liberty, have an authority given them which is accompanied with a fearful responsibility. So few who engage in political concerns are governed by a regard to the glory of God, and the best interests of men, that the requiring that such would be pious men, sounds strangely, and will appear unto many a novelty. That ministers of the gospel, and other chief officers should be religious men, all will admit, but that legislators and lawyers should be such, seems not to be evident. But there is no class of men in society to whom piety is more necessary and important than civil rulers. They need this ennobling principle to enable them steadily to pursue those objects which are connected with the public welfare."*

There are some people who seem to think riches and titles, and offices of honor and trust, are vices of themselves, and that poverty and obscurity are much the same thing as godliness. They presume on the goodness of God to give them eternal life in the world to come, simply because they have evil things here. They persaude themselves that all men above them are like the rich man in the gospel, who fared sumptuously every day and was clothed in fine linen but who died, and liftied up his eyes in hell being in torment; and that they themselves are like Lazarus. As though God would send men to perdition merely because they were rich, and possessed of influence and standing among their fellow-men, and save the poor and wretched, merely for being poor. This class of individuals consider themselves as the supporters of the rich, whom they look upon as the caterpillars of society. To use their own style, the rich, or those entrusted with wealth and honors, live upon their labors, like drones in a hive, and salaried officers, whether in the state or the university, or on the bench, they consider as mice and vermin, that eat the honey which they, the poor laboring bees, have long been gathering. Such envious — I should have said wicked thoughts — are as far from truth, from just views of society and from the principles of the Bible, as they are evidence of a mean and contracted spirit. These very persons by indulging such jealousies show that the grapes are sour. They would act on the dog-in-the-manger principle if they could. They would themselves be what they suppose the rich and the great to be, if they knew how to attain such a condition. The most domineering and haughty are usually such as

*See New York Observer, 1st page, Feb. 4th, 1843,

have been by some freak of fortune, raised to wealth and power from humble circumstances. The most cruel masters are such as have once been slaves, but are now set over their *quondam* fellow-servants. The most haughty aristocrats — those that make the loudest pretensions — are often the merest upstarts. Families of the greatest pride are not unfrequently such as have once stood exceedingly low on the social scale. I am not objecting to every one improving his condition, if he do it honestly. I am not opposed to the apprentice becoming master, and the steward, owner. I only mention these cases, to show that the prejudice and ill will, which the laboring classes are too prone to indulge against the rich, the learned, or the professional classes of society, are unjust, for there is no royal road to knowledge and power. The door is open to all. The highest gift of the freest nation on the globe, may be obtained by the poorest freeborn man child of America. These prejudices too, I am sorry to say, are proof of as much depravity in the laboring people, not as may actually exist among office holders and the learned professions, but as they are supposed to possess. Those who are most apt to complain, know not their own hearts. *Is thy servant a dog that he should do this thing?* And yet says an old writer, "the dog did do that very thing." The bird flies high, but the arrow may bring him down; the fish swims deep, but the hook can bring it up: but the human heart, who can comprehend? It is an exceeding deep, who can find it out?

The Bible teaches us that riches and worldly consideration are not absolutely inconsistent with piety; but that it is more difficult for a man to be pious, who is encumbered with the possessions and honors of this world. This is perfectly obvious. Many of the pious men, however, named in the Bible, as Abraham and Lot, Job and David, were men of great wealth. Many kings and politicians, and lawyers and physicians and philosophers and scholars, have been eminently pious men. Such instances may be rare, but they are by no means impossible. Poverty is not always accompanied with godliness, but rather the reverse. *Godliness with contentment is great gain.* Rags and filth and sin, are much oftener found on the same person, than that a righteous man should be found begging bread. A man is not to lose his soul because he has estates, but for placing his affections upon them, and the neglect of his duty toward God and his fellow-men. Nor is a man to be saved, because he is as poor as Lazarus, but because he is pious in his poverty. The gospel knows no distinction of persons according to the flesh. All are

concluded under sin. The same terms are propounded to all, whether rich or poor: namely, repentance toward God, and faith in the Lord Jesus Christ. He that believeth shall be saved, and he that believeth not shall be damned.

And as it is in grace, so it is in society. We are all members one of another. We are all parts of the same great web. We all have need of one another. I have need of you, and you have need of me. The happiness of each one is included in the well-doing of every one. Every one is his brother's keeper. In this great family there is however, a great diversity of gifts and offices. *One is the head to do the thinking, and his thinking is really as much to the productive industry of the country, as the ploughing of the farmer. Another is the hand to do the working, and his working is as essential to the political and moral well-being of society as is the thinking of the other. And they are both equal.*

Our rulers are doubly entitled to our daily intercessions at the throne of heavenly grace. They are *bone of our bone and flesh of our flesh.* They are our creatures. They are of us, but they are above us. Being of us they are but men, fallible like ourselves. Being above us, they are by that very elevation, the more in need of our charity and prayers.

First. Their duties are peculiarly difficult. The affairs which they are called upon to guide and settle are of great weight and importance, involving in their decisions the well-being of hundreds and thousands and millions of their fellow men. Measures of great consequence have to be examined, discussed, proposed, adopted And even when there is much wisdom and ability and courage, and the purest intentions, it is not always an easy matter to hear a cause upon its true merits, and render a righteous decision. The burdens of office to a high-mined and virtuous man are never light. They that are great among their fellow-men, are servants of all. Those possessed of estates and honors, talents and influence are also possessed of vast entailed responsibilities. Nor can they escape from responsibility. It is as inseparable from them as their identity, and as lasting as their immortality. *He that increaseth knowledge, increaseth sorrow.* Much more does he increase his cares and labors that increaseth his riches and heapeth up honors, and runneth after and gaineth the homage of his fellow-men. Our rulers are more to be pitied, to be loved and prayed for than to be envied. "The world continually doth assault them with all its advantages; with all its baits of pleasure, with all its enticements to pride and vanity, to op-

pression and injustice, to sloth, to luxury, to exorbitant self-will and self-conceit, to every sort of vicious practice. Their eminency of state, their affluence of wealth, their uncontrollable power, their exemption from common constraints, their continual distractions and encumbrances by varieties of care and business, their multitude of obsequious followers, and scarcity of faithful friends to advise or reprove them, their having no obstacles before them to check their wills, to cross their humors, to curb their lusts and passions, are so many dangerous snares unto them; wherefore they do need plentiful measures of grace, and mighty assistances from God, to preserve them from the worst errors and sins; into which, otherwise, 'tis almost a miracle if they are not plunged." "All princes having many avocations and temptations hindering them to pray enough for themselves, do need supplemental aid from the devotions of others."—*Dr. Barrow, ib., pp.* 93, 94.

Second. They are exposed to peculiar dangers. As their field of labor is enlarged, so are the facilities for the gratification of appetite and passion increased, and the sources of temptation multiplied. And just as they are elevated above their fellow-men and above their former condition in society, they are apt to forget their responsibility. Sometimes the height makes them dizzy. Sometimes even a trip to Washington makes our representatives forget their constituents and their kindred. Sometimes a voyage to Europe absolutely turns the heads of simple Republicans. They come home full of lords and and ladies, fetes and routs, and stars and ribbons and buttons, and all such anti-American trumpery. Now their own dear native land grows nothing worthy of them. Their dress and china must be purchased in London or Paris. Alas, poor human nature! It is not every one of us that can bear elevation. He that can swim in his father's mill-pond, may be carried down with violence by the muddy turbulence of the great river. It is an observation of old Humphrey, that "like paper kites in the air, we do pretty well while checked with a strong string; but cut the string, and let us have our own way, and, like the poor kite, we come tumbling down into the mire." He that does very well with a thousand, may be utterly ruined by a hundred thousand. "It is harder," says some one, "for that bird to fly, that hath many pound weights tied to keep her down, than that which hath but a straw to carry to her nest. It is harder mounting heavenwards with lordships and kingdoms, than with less impediments." Even those that can bear an elevation to power are under temptations to make their license for doing whatsoever they will.

Whereas in fact, the greater power and authority any one hath, the less liberty he hath to do anything that is wrong or of questionable integrity.* For the greater the power and authority that God hath invested any man with, the greater are his obligations to be good himself, and to do good to his fellow-men, because the greater is his influence and means to do good to others. The more influence a man's example has, the greater are his obligations to set a good one. What a delightful sight would it be to see those, who are eminent in place and power, continually setting an example of godliness! What would it not do for the moral character of our city, if all our authorities would *upon conscience* respect the Lord's day and the institutions of the Bible?

It will be admitted that those who are most worthy of our charities, are the proper objects of benevolence, and that it is our duty to pray for all men, then especially for our rulers, for they are *men;* and they are burdened with peculiar labors and trials, and exposed to peculiar dangers. They are like sentinels placed upon the top of a barren mountain, exposed to the merciless peltings of every storm for our safety, while we dwell quietly in the flowery vale below. The most fortunate of them have open enemies and insidious foes. They are surrounded by the jealous and the narrow-minded or by disappointed office-seekers. Beset by the officious servility or parasites of flatterers, who soothe them in their faults, and humor them in their passions, and fire up their corrupt and vicious inclinations, whenever there is a possibility of advancing their own selfish designs. Exposed to violence and treachery, the cares of office, and temptations of place and power, who are so much in need of our prayers as our rulers?

Has not the ablest of them need to pray with Solomon: "Give thy servant an understanding heart, to judge thy people, that I may discern between good and bad; for who is able to judge this so great a people." It is not by mere human wisdom and strength that man prevails. The race is not to the swift, nor the battle to the strong. Salvation is of the Lord. "There is," says the psalmist, "no king saved by the multitude of an host." Except the Lord keepeth the city, the watchmen waketh but in vain. Except the Lord preserve our laws and liberty and institutions, our army and navy, patriotic and brave as they are, will be but as chaff before the tempest.

Third. There are peculiar reasons at this time, why we should

* In maxima quaque fortuna minimum licere.—Cicero.

pray for our rulers. *First*—Elections for the Legislature and for Congress are just at hand. The contest for another Presidential election has already commenced. *Second*—We should pray for our rulers that as a people we may be preserved from insurrection and war. We have a great deal to fear from European influence. The powers of the Old World are jealous of us. And, *third*—European aristocracies are declining, because the people are rising. "The school-master" is indeed abroad, and with a lighted torch in his hand. The mass of mind is becoming enlightened, and as it becomes enlightened it begins to move and to speak. It hath already a millioned-tone voice. The day will dawn when it shall call for a Luther or a Knox, a Cromwell, a Napoleon, or, which Heaven grant, a Washington; and when it calls it will be answered. Feudalism has long since gone down the skies. Despotism has lost its giant strength. The old foundations of consolidated king-craft and priest-craft are rocking to and fro, and must fall, and when they fall they will be as *water spilt on the ground, that cannot be gathered up again.* The chains of ignorance are broken. The literary millenium has begun. The march of society is onward. Power is leaving the hands of the few for the hands of the many. The day of the people's power has come. Think not, however, that it will be a day without strife. Far from it. "Coming events" have already "cast their shadows before." "Would," says one of your daily papers,* in one of those able editorials which occasionally electrify the public mind, "would that we could either dispel the deep forebodings of future evil that haunt our imagination, or awake our fellow-citizens to a participation in them. There are signs in the political firmament that auger events of startling magnitude, and treason is the dog star of the constellation in which the horoscope of republics is cast." The times are in themselves peculiarly exciting. It admits no longer of doubt, that it is the settled purpose of European despots to overturn the republican institutions of America. Our example is "pestiferous." It is dangerous. What they have not been able to do as open enemies by fire and sword, they are now trying to do by intrigue. By exciting sectional jealousies, by meddling with our domestic institutions, and by colonizing whole bodies of their subjects amongst us;—not to become of us—not to become Americans, but to preserve their own language, preju-

* New Orleans *Bee* of May 20th, 1843. If this were true in 1843, it is much more so now.

dices and priest-craft as separate communities in our midst, States within States, to obtain the privileges of American citizens, and then become the tools of foreign despots in the midst of our country. The political horizon is by no means clear. There are many points yet to be adjusted between this county and Europe, and between the United States and Central America. And it is more than probable, if the torch of war should again be lighted up on this continent, that the watch-fires of the battle-field would burn around the globe. The battle-shout between England and France would be the call of all Europe to arms. And the result the Almighty only knows; most probably the downfall of one or both governments, if not the entire remodeling of every government under heaven. And will not every philanthropist and every Christian pray that by these turnings and overturnings, the kingdom and dominion, and the greatness of the kingdom under the whole heaven, may be given to the people of the saints of the Most High, whose dominion is an everlasting kingdom, and all dominions shall serve and obey him. *Dan.* vii: 27.

Fourth. To pray for our rulers is then a duty to ourselves and our children, as well as to them and to the public. The good of the commonwealth is greatly affected by the principles and character of its rulers.

Where the people are the sovereign, rulers are the creatures of their will. The nation lives and has its breathing in its rulers. In oriental style, a ruler is compared to a tall cedar, whose shadow is for protection and comfort; and his death is likened to its fall that shakes the earth. That is, the death of a wise and virtuous ruler is a great public calamity. It is an interrupting of the regular administration of the affairs of state. It is a loss to the public of precious experience, well-tried abilities, patiently acquired confidence, and the consequent peril of putting public interest into hands untried. Hence King David is called the *light of Israel*, and hence the people once said to him out of the overflowing of their patriotic hearts, *Thou art worth more than ten thousand of us.* And so also, Nehemiah and Daniel each complimented his sovereign by saying, *O king live for ever*, which is translated in England into *God save the Queen.* As when the sun shines brightly, the day is clear; as the ship is in good condition when out in open sea, with a good pilot, and sails crowded with prosperous breezes hastening toward the destined port, so the people are happy and prosperous when wise and good men guide the affairs of state. But wo to the land whose ruler is a child—weak, wayward, fickle.

The character and deeds of our rulers are inseparable from our national honor and prosperity. Our chief magistrate cannot say, *I am the State*, still, from he highest office in the nation's gift to the lowest, there is an inseparable connection between the national glory and the character of its rulers. The rulers and their electors are members of the same body. Their fortunes mutually reflect each other. The example, opinions and manners of men in office are the models of our young men, who aspire to take their places. It is therefore of the most vital importance that they be pure-minded, upright men — men of good morals and sound principles.

The public welfare is essentially connected with the character and well doing of rulers. The honor and prosperity of rulers should be the glory of the people. They are inseparably united. The people cannot live happily, if their rulers are in peril. They mutually partake of each other's fortunes. They make but one civil and political body, and what part soever of it suffers, all the other parts sympathize.

Thus Tertullian* says, speaking to Gentile magistrates, "We pray for you, because with you the empire is shaken: and the other members of it being shaken, assuredly even we, how far soever we may be thought removed from the calamity, are found in some place of the fall." The very same consideration the apostle introduces as the reason why we should pray for our rulers, "I exhort you to make prayer for kings — that we may lead a quiet and peaceable life in all godliness and honesty."

The connection between the moral character and prosperous administration of rulers and the happiness of the people is obvious.

1—*From their influence upon the people.* Their example has great influence. "A king sitting in the throne of judgment scattereth away all evil with his eyes." "His power is the shield of innocence, the fence of right, the shelter of weakness and simplicity against violence and frauds. His very look is sufficient to advance goodness, and suppress wickedness." The example of a pious man in power is a living law to the people, and does more than ten thousand statutes in precept alone, to mould and fashion public sentiment. The political opinions, the moral sentiments, and the manners of civil magistrates are caught up, imitated and followed. If they are wise and good, sin is rebuked, and the righteous are encouraged. If they are duellists, and gamblers, if they are profane,

* Tertul. Apol., c. 32.

Sabbath-breakers, neglecters of religion, licentious and infidel in their sentiments, and given to much strong drink, the pious mourn, and the wicked are emboldened in their iniquities.

2—*The influence of rulers upon the people is obvious, from the close connection there is between their moral character and the happiness of the people.*

Righteousness exalteth a nation, and establisheth the throne—when it goeth well with the righteous, the city rejoiceth, for by the blessing of the upright the city is exalted. Ten righteous men would have saved Sodom. For the elect's sake, our Saviour informs us, the days of vengeance were shortened. The effectual fervent prayer of a righteous man availeth much. It is a munition of rocks for national defence. Now, since the Scriptures say so much of the piety of private persons, then how much more important is the example of pious rulers. Is it not said in the Bible, that God for David's sake, preserved Judah from destruction, even in the days of Hezekiah, when the king of Assyria invaded the land? God by the mouth of Isaiah declared: *I will defend the city of Jerusalem, for mine own sake, and for my servant David's sake.* Who can tell how often God has spared our guilty land for his servant Washington's sake, and for the sake of the Huguenot and Pilgrim Fathers, whom he winnowed out from Europe, and brought over to this then wilderness continent, to give it the Gospel, and to make it blossom and bloom as the garden of the Lord.

There are numerous instances in the Holy Scriptures which teach us that there is a moral connection of merit and guilt between rulers and their people. Mutually each is rewarded for the virtues, or punished for the vices of the other. For the people's sin, sometimes misfortunes fall upon their ruler, and he is removed from them, or he brings upon them some calamity. Thus, Samuel said to the Israelites: *If ye do wickedly, ye shall be consumed, both ye and your king.* And so, on the other hand, for the sins of rulers, the people are afflicted. Thus Solomon's iniquities brought evil to all Israel. And so also in the case of David, when he numbered the people; and of Aaron, when he made the golden calf, and so also in regard to the sins of Saul and Jeroboam. And of Manasseh, it is said, *notwithstanding all the good deeds of Josiah, still the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations wherewith Manasseh provoked him. And Hezekiah rendered not again according*

to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem.

We are too apt to impute all our misfortunes to our rulers, and take all our prosperity to ourselves. We often blame the administration of affairs, when we are ourselves chiefly in fault. Where, as happily with us, the people elect their own rulers, there the people are more to blame than the rulers. If they place over themselves a weak and wicked man, they become partakers in all his evil deeds. If they give power into the hands of a wicked man, they sin themselves, and they cause him to sin, and partake in all his sins. Where there is such sovereignty, there is a fearful responsibility.

3—It is our duty to do good to all men as we have opportunity—and to pray for all men; and, therefore, to do good to, and to pray for our rulers, for they are not stocks, nor stones, nor angels; but men—our fellow-men, and the more in need of our prayers, as their labors and cares are increased. And to pray for our rulers is the cheapest, and yet the most effectual way of doing them good. However rich a man may be, he cannot dispense alms to every one; but he may enlarge his heart in prayer for the whole human race. "Our prayers can reach the utmost ends of the earth; and by them our charity may embrace all the world." By prayer the widow and the orphan may become benefactors to the rich, and the humblest citizen heap the choicest gifts upon the civil magistrate.

Since the breath of all men is in the hands of Him who fashioneth and turneth their hearts whithersoever He will, it is our duty and privilege to pray to God to direct our rulers in the right way, and incline their hearts to what is well pleasing in his sight—that they may so administer justice with mercy as to secure peace of conscience and the approbation of the judge of all—that in health and prosperity they may long live; and finally after this life, attain everlasting joy and felicity where all the pious shall reign as kings for ever, through our Lord Jesus Christ. Amen.

It is then a plain duty enjoined upon all Christians to pray for the civil magistrate under whom they live. The character of the magistrate and the manner of reaching the high place of authority has nothing to do with the Christian duty of praying for him. It were difficult in the whole range of history to find magistrates more wicked and cruel than those actually in power, when the Apostles wrote so plainly upon the duty of Christians to obey *the powers that be* and to pray for those in authority. Historically also we have found it to be the teaching of the Church of Christ from its founda-

tion, that Christians should pray for their rulers. And we do seriously call in question both the Christianity and the patriotism of any man that does not habitually pray for his country and its rulers. It is the divinely appointed economy, that we should use means to obtain the Divine blessing. And one of those means is prayer. Without prayer to God, we have no right to expect the Divine blessing either upon ourselves or our country. If we call upon God He has promised to hear us. *But the nation or people that will not serve Him, He will destroy. The hand of the Lord is upon all them for good that seek Him, but His power and His wrath is against them that forsake Him. Them that honor me, saith God, I will honor, and they that despise me, shall be lightly esteemed.*

The man that lives without prayer lives in continual sin against his Maker. And if he continue prayerless, he cannot go to heaven. And surely, if it is a Christian duty for all men to pray for their rulers, it is the duty of civil magistrates to pray for themselves and for the people. Parents and teachers esteem it a privilege to pray for those committed to their care. Much more should civil magistrates pray for themselves and for those over whom they exercise authority. *And whosoever shall call on the name of the Lord, shall be saved.*

THE INFLUENCE OF THE PRESS.

He was a wise statesman who said in a by-gone century, "Let me have the writing of all the ballads and songs, sung by the common people of our nation, and I care not who has the making of the laws." This is true. Nor have we to go far for more recent illustrations of its truth. The Corn law rhymes printed and posted up through England carried the repeal of the Corn laws. *Printed* mottos, and ballads and hard cider rhymes have decided more than one political campaign. But even if there was any doubt about these things in the past, it is more than ever true that in our day,—the press is our air and food. Give me the entire and unfettered control of the periodical press, and I care not who make laws, nor who stands at the head of affairs. Nor is it any longer a debateable question whether there shall be a press and whether it shall be free or not. The decree is fixed more immutably than the law of the Medes and Persians. The power of a free press is greater now than the sword. It is, and it must be, and it will be. The only question remaining

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then is, Who shall wield it, and what shall it be? The aim of the press should certainly be twofold, namely, to counteract what is erroneous, and to promote truth and virtue. The press should be manly, dignified, impartial, honest, independent, and truthful. The interests and prosperity of our coast are deeply involved in the character of our periodicals; and beyond all debate, that school, sect, or party, that shall wield the press with the most skill will reap the greatest advantages. While we do not, therefore, wish to circumscribe the minds and views of our readers to the limits of the publications of this coast, still we would have them feel that it is a first duty to sustain our own publications. Their circulation is indispensable to the spread of religious truth among us and to the success of our various important schemes.

"NOW I CAN BURN."

Some good people are timid and fearful, and torment themselves before the time; nay, torment themselves about a time that never comes at all. It is not strange, therefore, that it is still an unsettled question among our learned men, which are the greatest, the evils of the imagination or the realities of life. The decision of this question depends of course upon its reach and range, and upon definitions. It is painfully obvious, however, that from a peculiarity of constitution or from some defect of education, or from other causes, some people are timid and crippled and sickly and unhappy themselves, and the torment of others, on account of imaginary ills, or forebodings that have no other origin than their own dark thoughts and their own want of faith. Among the martyrs of Queen Mary's reign, we find the following case. It was at the time when those who were convicted of denying the doctrine of transubstantiation were burned to death. Accordingly a poor man was suspected of having fallen from faith in this dogma, and after some sort of trial, he was sentenced to be burned alive. While they were conveying him to the place of execution he was very sad, and when he came in sight of the stake and the preparations made for his burning, he exclaimed, "I can't burn." He seemed absolutely unmanned — overwhelmed with terror. Then some of the priests, supposing that he wished to recant, spoke to him, encouraging him to do so and save his life and his soul. But the poor man could not recant, for he

could not believe the doctrine. He was satisfied in his own mind that what he believed was true; but he did not enjoy such a sense of God's presence in his soul, as would enable him to remain steadfast unto death. As he was dragged on however he tried to pray and to beg for mercy. And his agony was so great as he was pleading with God to reveal himself to him through His Son Jesus Christ, that he seemed to the bystanders to be almost in the bitterness of death. They thought he would die before they burnt him. But at last the light broke in upon his soul, and he was filled with peace and joy in believing. He then clapped his hands, and exclaimed in ecstacy of joy, *Now I can burn! I can burn!* Accordingly, he was soon bound to the stake, and burned triumphing gloriously in God his Saviour. Nor was his case an isolated one. It illustrates many others. He had received of the grace of God, but was not perfect. Nor was it necessary he should have grace to burn until the burning came. He had faith enough to have some apprehension of the truth — faith enough to bear his arrest, trial and conviction. He was able to go to prison, and to be led towards the place of execution; but he had not yet grace sufficient for dying. But He who had begun the great work in his soul, did not leave it half finished. He was stirred up by God's Spirit to plead for more grace with strong crying and tears, and God answered him to the joy of his soul. It is always so. The Divine presence is to go with Moses. If it is flesh that is needed, then the quails come; if it is bread, then the manna falls; if it is water, then the flinty rock pours forth the living stream. If the sun smite by day, then the Divine presence is a pillar of cloud to overshadow, and if the darkness of the night in the terrible wilderness has shut down upon them, then it is a pillar of fire to give light. The Red Sea is not divided until the moment Israel descends into its flood. Dying grace is not promised until the dying hour comes. As thy day, so shall thy grace be. "My grace is sufficient for thee," is a much greater blessing than the removal of the thorn. If left to ourselves we are sure to fail. All our sufficiency is of God. But he that seeks shall find, and with Divine help we are always conquerors. Fear not, I am with thee. O! be not dismayed, I, I am thy God, and will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand, upheld by my righteous, omnipotent hand!

THE REV. DR. VAN RENSSELAER.

Our readers have all heard of the death of this distinguished man and eminent servant of Christ. For ourselves we must say that we have seldom thought of him for several years past without calling to mind Homer's line concerning Ulysses:

"Thou living glory of the Grecian name."

We have only to substitute *Presbyterian* for *Grecian* in this line and we have our estimate of Dr. Van Rensselaer; indeed it seems to us that this is the light in which the whole Church regarded him. The following tribute to his memory is from the pen of Rev. Dr. Burrowes of this city.—*Editor.*

It is with the heart filled with sorrow and the eye dim with tears that we record his death. The dealings of Providence with our Church during the past year, have struck deep into the hearts of all within our bounds. Yet do we look to these repeated strokes of bereaving love with mingled emotions of grief and gladness;—grief that our brotherhood have lost such genial spirits and the cause of Jesus such generous servants,—gladness that our Church has been honored by producing such sons, and they were spared even so long to labor for the glory of Jesus Christ. Nine and thirty of our ministry have been called away during the past year;—among them Dr. Addison Alexander, second in ability and learning to no man in the political or religious world; Dr. James W. Alexander, combining the varied qualities and attainments of the Christian and scholar that placed him in the first rank of undershepherds of our Lord; Hope, useful and beloved in the professor's chair; the venerable Neill, the model of a finished Christian; all these, and last, not least, he for whom we now mourn, have been gathered from our midst as jewels for the Redeemer's crown. That system of church doctrine and policy must certainly possess great excellence which through the grace of God could develop itself in such characters as these excellent men. That church may well look up with thankfulness in the midst of tears, which can still feel that though she has no worthier sons than these, there are many still left who are worthy to stand by their side as compeers. Well may we rejoice in our sorrow when

we feel that any church can afford to lose such men, and still stand in the glory of a heaven-born beauty and strength.

Among these names, none is written in such deep characters of affection on the heart of our Church at large, as that of Cortlandt Van Rensselaer. He was the son of the Hon. Stephen Van Rensselaer, of Albany; and was born in that city, May 25th, 1808. He graduated at Yale College in 1827. He was admitted to the bar, in New York, in 1830; but abandoned that profession for the ministry, and entered the Theological Seminary at Princeton in the fall of the same year. He was ordained to the gospel ministry in 1835; and began his labors in the ministry by preaching to the colored people in Virginia. He was for some years pastor of the Presbyterian Church in Burlington, N. J. He was appointed Secretary of the Board of Education of the Presbyterian Church in 1847; and continued in that important and laborious post till the end of his life.

Dr. Van Rensselaer always appeared a remarkable instance of the sovereignty of God, and of the ease with which divine love can, at will, depart from the ordinary modes of operation in the method of grace. "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." *Matt.* 19 : 23. Yet born of one of the wealthiest families, reared among the influences which only ruin so many youth, and himself heir to a large fortune, he became a true and humble Christian, and consecrated all he possessed to the service of his adored Lord. His natural endowments were of a high order. There are men who may surpass him in some particular speciality. Few have equaled him in that aggregate of substantial abilities which, combined, constitute the most enviable of God's gifts to man. He was a faithful and able preacher;—few so instructive and suggestive. A sound and sober judgment; a strong and vigorous grasp of mind; a mental constitution pitched in unison with evangelical truth and assimilating it almost without a struggle or a doubt, free from proclivity towards utopian metaphysical fancies, and gravitating naturally to the common sense level of views and things; a heart of the greatest natural benevolence, filled with the overflowing influences of the spirit of holiness and love;—all these besides the gifts of fortune and position, and the education they supply, fitted him for building up a character and wielding an influence that few can hope to attain. He could be no common man who, in a church like ours, distinguished for the culture and learning of her sons, could take the position and exert the control held by our lamented friend. In their letter to the dying man, our General As-

sembly say: "We cannot accept your resignation of the important office you have just relinquished, without bearing our formal and grateful testimony to the manner in which its duties have been performed. With devout thankfulness to God, and under him, beloved brother, to you, we record our sense of the eminent wisdom, fidelity and efficiency, and the noble, disinterested liberality with which you have for fourteen years conducted the affairs of our 'Board of Education.' Under your administration it has arisen from a condition of comparative feebleness, to strength and power. Its plans have been matured and systematized. Its sphere has been greatly enlarged. It has assumed new and most beneficent functions. Your luminous pen has vindicated the principles which lie at the basis of true christian education. And by your numerous publications, your sermons and addresses, your extended correspondence, and your self-denying activity in visiting every part of the church, you have, by God's blessing, accomplished a great work in elevating this sacred cause to its just position, and gathering around it the sympathies of our whole communion. Nor may we forbear to add, that in prosecuting these manifold official labors, you have greatly endeared yourself personally to the ministry and membership of the church."

Any man who would grow up into his character amid the influences that surrounded him, must possess great natural excellences and receive rich communications of divine grace. He enjoyed both. His natural disposition was lovely, generous, self-renouncing, and winning. These traits were developed by high culture; and to them was added, when education had done its utmost, the crowning influence of the Holy Spirit. He was all the accomplished gentleman can be in the best use of independent means; and he was all the humble Christian can become in the enjoyment of the grace of God's Holy Spirit. Such a combination of influences makes the noblest type of man. We use no other than the language of unexaggerated truth when we say that such was Dr. Van Rensselaer. He was a model of a rich man and a Christian. Starting from the same point, and the same influences, where he started, how many have, even at the best, spent lives of fashionable selfishness, and died the worldling's death. He too could have lived a life of Sybarite ease, and have lavished his wealth on splendid villas and specious though corroding pleasures.

He chose a different part. No man in the Church lived a life of more laborious toil in the service of the Lord Jesus. In the duties of his office he was indefatigable. I have seen him in the coldest

weather of mid-winter encountering the discomfort of long stage rides when cold and storms made the exposure trying to the best constitution. All was cheerfully endured. He did not seem to think he was making any sacrifice, or was doing anything unusual. On the steamboat his portfolio was with him, and he gave no rest even there to his pen. His annual reports, so carefully written and possessing a permanent value, the annual volume issued on topics of education, the matter contributed to his magazine, together with various addresses and the correspondence inseparable from his office,—all entailed a great amount of labor. He has placed our Board of Education in a position it never before occupied. His weight of character and influence made him invaluable in the position he occupied among our candidates for the ministry, at the head of our Board of Education. His simple presence in that post, the unspoken influence going forth among those young men from a controlling heart like his, exerted an imperceptible but real power in elevating the whole tone of piety and feeling in those brought into the sacred office under his pastoral care. One of the things we always valued highly in Dr. Van Rensselaer in this position, was the power he silently exerted, and which is so eminently needed, of leavening our rising ministry with a spirit of courtesy, no less than piety, kindred with his own. The aim of this Board, when he assumed its duties, was the education of candidates for the ministry. He greatly increased his labors by including the care of schools, academies, and colleges under ecclesiastical control. Up to the last, even when unable himself to hold the pen, in the sick-room, on the sick-bed, did this good servant continue his unwearied exertions in the cause of Christ. Still a gentleman of independent means, he gave all these services gratuitously, and largely of his own means to the great interests of the Redeemer's Kingdom.

He gave more than this. He gave his own life also to the service of Jesus. He died in the fulness of his prime, worn out by his great and unremitting labors. Had he taken more rest he would have lived longer. His death was a fitting close to such a life. Among his last acts was the starting of our educational enterprise on this Pacific coast. His strong mind, his far-seeing sagacity, and his large heart had long inclined him to do something for this new State. He was enabled to give the first impulse and see the work successfully begun. In his death, the cause of education in California has lost a devoted and efficient friend.

The Church he had served so faithfully, had a just appreciation

of his labors. With one soul, amid deep emotion and many tears, our last General Assembly,— a body of men unsurpassed for talent and excellence by any on earth,— paid to this dying brother, worn out in their service, honors which our Church have never paid to any other man. A letter to him from this body, thanking him for his services, was read amid a silence unbroken save by sobs and tears,— the whole body rising to their feet, and the patriarch pastor, Dr. Spring, leading in prayer. And not only every one of the three hundred members of that body, but every one of the three thousand ministers and hundreds of thousands of church members they represented from every State in this Union, felt that this act, so richly merited by the dying, conferred no less honor on themselves.

Here, on this far Pacific coast, thousands of miles away from their old homes and the churches of their childhood beyond the distant mountains, on these frontiers of civilization the news of his illness filled many hearts with sorrow; earnest prayers were offered for the good servant of our Lord far away on the bed of suffering; and when at last the tidings of his death, though long expected, came, there fell at the memory of the departed many heavy tears.

As we turn away from his grave to the labors and duties of life, we do so with deep thankfulness for such a gift of God as this good man to our Church; for all that he was spared to accomplish; for the legacy of his example and his influence long to endure. We cannot take up the spirit of the Spartan's epitaph and say,—The Church has many a worthier son than he. The Church has no worthier son than he. And we shall feel it the greatest of blessings, will the same Holy Spirit who made him what he was, raise up and endow for our bereaved brotherhood and the Church of Christ, another who may possess his endowments of nature and grace, and fill the sphere he occupied, with the same energy and influence of love.

"When faith and love, which parted from thee never,
Had ripen'd thy just soul to dwell with God,
Meekly thou didst resign this earthly load,
Of death, called life; which us from life doth sever.
Thy works, and alms, and all thy good endeavor,
Stay'd not behind, nor in the grave were trod;
But, as Faith pointed with her golden rod,
Follow'd thee up to joy and bliss for ever.
Love led them on, and Faith, who knew them best
Thy handmaids, clad them o'er with purple beams
And azure wings, that up they flew so drest,
And spake the truth of thee on glorious themes
Before the Judge, who thenceforth bid thee rest
And drink thy fill of pure immortal streams."

FATHER'S GROWING OLD, JOHN.

Our father,s growing old, John;
His eyes are growing dim;
And years are on his shoulders laid,
A heavy weight for him.
And you and I are young and hale,
And each a stalwart man,
And we must make his load as light
And easy as we can.

He used to take the brunt, John,
At cradle and the plow,
And earned our porridge by the sweat,
That trickled down his brow;
Yet never heard we him complain,
Whate'er his toil might be,
Nor wanted e'er a welcome seat,
Upon his solid knee.

And when our boy-strength came, John,
And sturdy grew each limb,
He brought us to the yellow field,
To share the toil with him,
But he went foremost in the swath,
Tossing aside the grain,
Just like the plow that heaves the soil,
Or ships that sheer the main.

Now we must lead the van, John,
Through weather foul and fair,
And let the old man read and doze,
And tilt his easy chair;
And he'll not mind it, John, you know,
At eve to tell us o'er
Those brave old days of British times,
Our grandsires and the war.

* * * * * *

Yes; father's growing old, John,
His eyes are getting dim;
And mother's treading softly down
The deep descent with him.
But you and I are young and hale,
And each a stalwart man;
And we must make their path as smooth
And level as we can. —*Southern Churchman.*

Dr. Chalmers' Prayer.—"O that I had more of Paul's intrepidity and of Paul's wisdom, and that I knew better how to accommodate and adapt my argument, as he did, to the tastes and habitudes of those whom I address. I pray for this grace and this gift, O Lord."

PRESBYTERY OF CALIFORNIA

'Held its autumn sessions in this city on the 12th and 13th ult. It was opened with a sermon by the retiring Moderator, Rev. A. Williams, from *Rom.* v: 12–14. It was a sound, able, Calvinistic exposition of the representative character of Adam and Christ, especially as to the imputation of Adam's sin to his posterity. The Rev. A. W. Loomis also preached an eloquent and interesting sermon before Presbytery, on Missions to the Heathen — showing with emphasis that we as a people are made to glorify God. The services were harmonious and pleasant, and the churches represented as in a happy and progressive state. The Rev. A. Scott, of Arcata, was appointed to preach the next Presbyterial sermon on "An efficient ministry." Our missionary to the Chinese — Rev. A. W. Loomis — made the following report:

MISSION TO THE CHINESE IN CALIFORNIA.

The Missionary at present laboring amongst the Chinese in California arrived in the country about a year ago. He had a new dialect to acquire; but, by the aid of a native assistant and interpreter, he was able almost immediately to commence operations as a missionary by Scripture reading and addresses, and by tract distribution in different parts of the city; and about the first of December religious services were commenced in the Chinese Mission Chapel, which have been continued without interruption up to the present time. The meetings are on Sabbath, at 2 P. M., and on Thursday evening. The average attendance may have been about thirty on the Sabbath, and about fifteen Thursday evening. A few of these are always present; a few others occasionally; others come in now and then at long intervals. While many who compose our congregations are such as are there for the first time, and may never be there again.

Active and untiring exertions have to be made in gathering these congregations; we have to go out and invite them; and to do it over and over again as often as the Sabbath or the week day service returns.

Our services consist of prayer, singing, reading and explaining of the Scriptures, some portion of a tract or short discourse read, and another short address.

On Sabbath morning, and occasionally during the week, we go out to the company houses, or to the little settlements to read, or talk, or discourse, or to hear and answer questions as opportunities are afforded. In this way we reach multitudes who otherwise would not hear the Word. In our visits during the week to the boarding-houses and stores we find many strangers from the mountains and from the inland towns, who are down to the city to spend the money they may have made, either in pleasure or in buying a fresh supply of goods. Some of these are induced to attend our meetings; others receive books, which they carry to their temporary homes in the hills and valleys.

The Chinamen in this country are great travellers; and steamboats and stages receive a large revenue from them.

When a ship arrives with immigrants from China we are particularly busy. They remain but a very few days in the city — only till they can buy their outfit of clothing, and implements, and provisions; then they are off as quietly and rapidly as bees to their work. But while they tarry we aim to drop some words of saving truth into the ear of every one, and to supply them with tracts and portions of Scripture, which they carry with them to be read on the steamboat, or in the miners' camps by the creeks, on the hill-sides, or in the distant valleys.

Thus it will, at a glance, be seen that from the nature of our work *at present* we cannot expect to gather churches or report many converts. We must be content, and the church must have patience to do the plowing and the sowing, and let the next generation, perhaps, gather the harvest. We may go forth bearing the precious seed — those who come after us may return bringing the sheaves. We now cast the bread upon the waters — it may not *be seen* till after *we* have gone up where Abraham and Isaac and Jacob are.

By the thoughtfulness and liberality of the pastor and some of the people of the Presbyterian Church of Stockton, we were afforded an opportunity of visiting the Chinamen residing in that city. Two days we spent mostly in calling on them at their houses and shops. They received us kindly, and many already knew us, and understood the nature of our work, having met us in this city, or having seen us at the Chapel.

There are in Stockton between one and two hundred (according to their own estimates), engaged as they are here, except that a far larger portion there are employed as house servants, or as garden hands, in which capacity they are said to do well.

We noticed great numbers coming in from the country and going out again — scarce a stage load but had some Chinamen.

Our experience at Stockton makes us more desirous than ever before, to engage further in the same kind of work. We would like much to visit these strangers in their mining camps; but travelling is expensive, and we must be content with standing by the road-side and slip a tract into the hands and speak a word in the ears of these travellers as they pass us in their hasty journey to the grave.

The missionary work is now brought over to us — each one of us may now engage in work for Christ. We may do something by precept — we may do *much* by example. Chinamen are observing people, though their appearance may not always indicate it. They notice people going to church, and they notice also the conduct of these same people during the week.

Though upon the streets they meekly receive insults and abuse, they do not forget it; they talk over their grievances amongst themselves, and fill the missionary's ear with accounts of injuries. Now, we think that a reform may be wrought in this matter. Ministers, from the pulpit, may properly instruct their people and exhort them as to their duty towards these strangers, and warn the people not to vex them. Parents and teachers may put the children right who now tease and torment the poor people whose misfortune it is that they speak a different language from us, and dress in a fashion much older than ours. Magistrates may do much; and we are happy to say that in this city they have done something in the way of giving suitable hints to the police, and in administering wholesome fines on offenders.

We may all do something in the way of creating a better feeling in the city and State, towards these people whose ancestry, along with our own, were in Eden, and afterwards in the Ark, towards this people who are no worse now than were our ancestry but a few hundred years ago.

We may do something — every citizen may do something — and every one who can *influence* citizens, may do something in the way of repealing oppressive laws, by which Chinamen are now subjected to injury and hardship, and by which their minds are *soured* against us, and prejudiced against Christianity.

We do not pretend that there is not disgusting vice amongst the people, and that too more open *here in the city of San Francisco* than in China itself; but we believe that this may be suppressed in a great measure. We understand that in Australia and Victoria

women of suspected character are not allowed to land;—and yet, even such are not beyond the reach of grace and mercy; there is, at least, one Magdalen in heaven already, and there may yet be many more.

Gambling is more practised here than at home, because some have earned money easy, and because the youth here are beyond parental restraint.

There is, then, more need for laws to prevent gambling and prostitution than to fine poor and industrious people for catching fish in our bays and rivers; and there is need for continued efforts in giving the needed instruction.

The school which for nearly a year was taught in the basement of the Mission House, and supported by the city's "Board of Education," was suspended at the close of July last, by the withdrawal of their support. Since then a subscription has been circulated, and an evening school was commenced last evening. How it may prosper remains to be tried.

During the year the Mission has received the "Monthly Concert Contributions" of the First Presbyterian Church, the annual "Foreign Missionary Collection" of Calvary Church, and the "*gift*" of a Christian lady — all of which will be acknowledged in the appropriate column of the "Home and Foreign Record."

PRESBYTERIAN COLLEGES—ST. LOUIS AND LOUISVILLE.

If there is any one thing fully demonstrated in regard to institutions of learning in the United States, it is, that they must be under the control of some branch of the Church of Christ. Without such control there is no guarantee for their efficient management, nor for their teaching sound principles to our youth. It is palpable to any honest man that a religious education cannot be given to our children by State Schools, and it is just as clear that every denomination should have the teaching of its own children on all matters of faith. Common sense and experience have demonstrated that it is impossible to give religious instruction in a thorough or satisfactory manner in public institutions where several denominations are equally concerned. It is not to be expected — indeed it is quite impossible — that there should be a full hearted, honest coöperation in educational

institutions between denominations that have separate interests in all other matters to look after. For Christian men to think of forming the mind of youth and giving them "a Christian education" without teaching them their own distinctive views as to the way to be saved is "a sheer abstraction." It looks as if religion or salvation was not worth an open honest avowal, or as if there was something they were afraid to acknowledge. We beg leave to quote again from Dr. Hitchcock, not merely because it is Dr. Hitchcock's, for names go for very little with us; but because the gist of this whole matter is presented by him in a brief and clear manner:

"There is, indeed, a great cry about excluding sectarianism from our literary institutions, and throwing them open to persons of all religious opinions. Now, in this country, where we have no established church, it is difficult to define a sectarian, unless it be a man who differs from us in religious sentiments. So that in fact, with the exception of a few, who have no opinions or care on this subject, we are all sectarians; and to exclude sectarianism from a literary institution is to exclude all religion from it. And such is usually the result, when it attempts so to trim its course as to suit all parties. But really, of all kinds of intolerance, that is the worst which is furious for toleration, and that the worst kind of sectarianism which is fierce for irreligion. The only true liberal and manly course for an institution to adopt, is, openly to avow its creed, and not to disguise its desire to have all the youth adopt it who resort thither; while at the same time it uses no other means but argument and example to convert them, nor permits their religious opinions, whatever they may be, to have any influence in awarding literary honors. In this respect the motto of the ancient Tyrian queen should be adopted by every teacher:—

'Tros Tyriusve nullo discrimine mihi agetur.'

"Such a course does, indeed, make the institution sectarian, that is, it shows a preference for some particular system of religion. *But it is an honest course, and the only honest one that can be taken. For if an institution professes to regard all religious opinions with equal favor, who can avoid the suspicion that it is either a stratagem for introducing some unpopular system, or that it indicates an almost universal scepticism on the subject?* Indeed, how can a man, who has any just sense of religious obligation, consent to be placed in circumstances where he cannot recommend openly those religious views which he deems essential to salvation?"

Accordingly all the colleges of the New England States are either directly or indirectly denominational; and so are those of the South and West, with but few exceptions. We of course leave out of view here State Institutions. The Catholics everywhere have their own institutions of learning. And Baptists, Methodists and Episcopalians are quite as separate and distinct in their institutions. Why, then, should not Presbyterians do their work for the education of the rising generation also? The Presbyterian Church is behind no other in the learning and culture of her ministers and laymen. She has always been the banner-bearing denomination when learning and liberty were at stake. It is, therefore, with unspeakable satisfaction that we see our brethren turning their attention more and more to the great work of education. There are but few States or sections of the Union east of the Rocky Mountains that are not now supplied with Academies, Colleges or Universities under the care of our Church. Indeed we do not at this moment think of any considerable region that is without one or more. On our late visit to the East to attend the General Assembly, we were delighted to find that the Presbyterians of St. Louis, aided by the friends of thorough education, had erected a large brick building in a central position for a City University, and that the *Rev. Dr. Wines*, a learned Christian gentleman and well and favorably known as the author of some able works, was already installed as President of the University. As yet the professorships are not endowed, but they have made a good beginning, and we have no doubt of their success. The Unitarians have also a College and a large Female Academy in St. Louis. There are several Presbyterian Colleges besides in the State of Missouri. And we observe in our exchanges that in Illinois, Ohio, Virginia and Mississippi our Colleges are receiving the most encouraging tokens. In Louisville, Kentucky, steps are taking for the erection of a suitable building for a Presbyterian College. Not in opposition to the Presbyterian (Center) College at Danville, nor to any other; but to provide a thorough home-education for the youth of the city of Louisville. It is expected that the buildings will be erected this winter, and that the Institution will be organized in a rented house this month. The school will be opened with three professors, besides a President and his coadjutors. The Professors and co-laborers with the President are resident pastors of the city, and the whole faculty will consist of experienced teachers. This is our plan for organizing "The City College of San Francisco," of which we shall say something more next month.

SETTLING A NEW COUNTRY.

"It is a great mistake," said a friend of ours the other day, when he was talking about building a College for San Francisco, "It is a great mistake to go to a new country to make money, for there you have everything to do, and but few to do it with, and when you have done it, nobody will thank you for it." Well, perhaps it is so in some respects, and yet there are thousands at home blest with money and a noble ambition, and some who are pervaded with a love for Christ and for the souls of men, who are panting for just the opportunities we have to make their mark on the foundations of a new State. They envy us the privilege and honor of rounding into shape the institutions of a new world. It is difficult to climb a mountain; but it is from its sides the fountains pour forth that form the mighty river that fertilizes a whole continent, and bears its products to the ocean to be wafted round the world. There is of course a great deal more to be done in a new State where nothing is, than in one already full of the institutions of civilization. There is therefore more need of self-denial, liberality and toil — more need of high and noble deeds and of courage and of devotion to the cause of Christ, but just so much the more, is it an honor to be called of God to sustain his cause in a new State. "Danger's self is sure alone." "The post of danger is indeed the post of honor."

DARWIN REPUDIATED.

When the theory of Darwin on the origin of species was first published, we expressed our caveat against it as being atheistic in its tendency. And although we were not prepared to show its folly on purely scientific grounds, we still believed it could and would be done, and accordingly we are not surprised that it has received an almost unanimous condemnation from educated Britons. Professor Sedgwick, at a meeting in the Philosophical Society's rooms at Cambridge, in May last, pronounced the severest censures upon Darwin's speculations, alleging that they are unscientific, illogical and atheistic. If we accept them, said he, we have neither science nor Scripture. Professors Clark and Philips and Dr. Henslow also ex-

pressed their unqualified reprobation of the theory of Darwin's book. Professor Agassiz has also published his views in condemnation of the work on purely scientific grounds. The present position of this work leads us to remark, *first*, that its examination and reprobation have in no case, as far as we have seen, led to any personalities. The writers and lecturers who have opposed Darwin's views have borne testimony to the purity of his character. *Secondly*, when this book first appeared, the whole scientific world received it with respect; but upon mature examination, it is found to be grossly erroneous in facts, and to be built upon a narrow induction, and of decidedly skeptical tendencies in religion. *Thirdly*, we have no fears of true science. Everything in the heights above, and in the depths below, when truly apprehended, will yield a decided homage to the religion of the Bible. We fear not thorough discussion, nor freedom of inquiry.

Union with Congregationalists.—The Associations of New England have refused to have anything to do with the proposition of the last New School Assembly as to Home Missions. These brethren are therefore now as completely separated as other denominations. The New School will prosecute their missionary work by their own Board, having adopted a plan like that of the Old School, and the Congregationalists will, as heretofore, work in and with the so-called *American?* Home Missionary Society. So much for that broad coöperative Christianity that has formed the staple of so many speeches, sermons, and college addresses of late. It is extinct where it was born, and will die out on this coast also. It is better "to leave off contention, before it be meddled with. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

Rev. Jas. Woods.—This pioneer minister of our Church on this coast is again at his post. He returned with his family a few weeks since in renewed health from the East. He was a delegate to the late General Assembly. He informs us that on his return he found everything both as to his house and congregation in good order. "Surely," says he, "goodness and mercy have followed us all the days of our lives," and "we hope to dwell in the house of the Lord forever."

REV. R. J. EVANS.

THIS brother, whose removal to *Washington Territory* was noticed by us in our former volume, has been ever since faithfully laboring in his new field. In a recent letter he informs us that our minister at Olympia, Rev. G. W. Whitworth, is about removing to Whidby's Island, in Puget Sound. And consequently the "care of the church at Olympia will devolve upon me at present, until some help is sent us and farther arrangements made. The need of two new missionaries here is most pressing — one for Olympia and one for Grand Mound and the Upper Chehalis. In both these places there are small Presbyterian congregations, without any, or the prospect of any Presbyterian preacher until another laborer is sent.

"Mr. Sloan and myself are both engaged in schools, so that our time for missionary journeys of any extent is exceedingly limited. I have now the charge of four points, from two to twenty-two miles apart, which I supply regularly. So that even apart from the school I could do but little more.

"I would that your Advisory Committee, when organized, would interest themselves much in behalf of this infant Territory and its perishing souls. Universalism, Campbellism, Spiritualism and indifferent-ism are the four canker worms of men's souls here.

"Pray for us, brother, and help us if you can by your influence with the Board.

"The church in Olympia, or some of the members at least, wish me to give up the school out here and take their pastoral charge. This I cannot feel at liberty to do at present, for two reasons. 1st. If a permanent school can be established on this prairie, I desire to do so, and have it under presbyterial control. We have a good start, having a building containing both a chapel and school room, of which the prairie may well feel proud. It is the first and only Presbyterian Church building completed in the Territory. Mr. Sloan has one in process of building in Steilacoom.

"I cannot think of resigning just at the very beginning, though the prospects are indeed gloomy, so far as the school is concerned; but then I can labor in hope. Besides, should I resign this school now, I could not be supported in the ministry alone. I will, however, preach as often as I can at Olympia until other arrangements are made.

"Brother Sloan is doing well. Presbytery meets there next week, and he has communion also. We anticipate a sweet season. Pray for us, that we may be made strong in the Lord and in the power of his might. Your fellow-laborer in the Gospel,

"R. J. Evans."

Remarks.— It seems to us that our brother is right. It is true that it is hard work to teach a school and preach regularly also; but it can be done. It has been done successfully for generations past. Many of our fathers in the ministry in all the new States and frontier Territories were masters of schools as well as pastors of churches. The master minds of the Middle, Western and Southern States were trained in just such schools, and for centuries some of the most thorough educational institutions of Great Britain have been conducted by dissenting ministers who were also acting pastors. It will be found also that our Board is favorably disposed towards this coast. The General Assembly ordered the appointment of an Advisory Committee to aid the Board in its work. And in the meantime it is their purpose to engage the services of some minister to visit Washington Territory and Oregon, and travel through this State, in behalf of the Board and for the sake of our sheep that are scattered without a shepherd.

First Presbyterian Church.—We rejoice to learn that this congregation has succeeded in obtaining a loan on such terms as will enable them to pay off by small monthly instalments their entire indebtedness. The manner in which these payments is to be made deserves special commendation. It is on this wise: The members, male and female and children, we understand, have taxed themselves so much each month, so that the debt will be paid without absorbing any of their current income. The rent of the pews is left intact for pastor's salary. A congregation that will thus unite to support their Church is sure to prosper. The pastor, Rev. Dr. Anderson, has returned from his usual annual excursion to the country in renewed health.

Presbyterianism in England, according to our exchange journals, has never been so promising since the days of Baxter and Calamy as it is at present. This is particularly so in London, where the membership of the churches and their contributions to their schemes are greatly increased over those of former years.

Dr. Burrowes' High School.—The Report of this Institution for the last quarter to the Board of Regents gives us the gratifying intelligence that there are *fifty-four* pupils in actual attendance. Three are studying Greek; twenty-four Latin; ten trigonometry, geometry, &c.; twelve algebra; sixteen French and Spanish; and the rest ordinary studies. There will be a recess of one or two weeks in the first part of October to allow Dr. Burrowes to attend Synod. In the meantime the friends of the school, with the aid of the citizens of San Francisco, whose liberality is so well known, expect to take measures to put the institution on a permanent basis — such a foundation as will cause it to grow into a City College as fast as the classes progress and require collegiate instruction. The Board and its friends seek to establish a first class institution of learning for the city of San Francisco, in which the most thorough instruction shall be given, and the highest and noblest principles taught.

The What Cheer House is one of the pioneer establishments in our city, having been started in early times by its present enterprising proprietor, R. B. Woodward, and as the result of personal care and attention resulting from temperance principles, and ever adhering to the cash system and in advance, the proprietor has risen to wealth and is now the well and universally known proprietor of the largest hotel on the Pacific coast. The What Cheer House is kept on the European plan, and is peculiarly adapted to this latitude. It is exclusively devoted to the male sex — no effort has ever been made to cater for the gentler sex. Clean beds and spring mattresses are luxuries furnished to all.

The tables are constantly supplied with every luxury that our markets afford, and that in copious quantity and variety. Fruits in profusion in their season — the supply always ample to satisfy the greatest number. Guests are furnished with hot, cold and shower baths gratuitously. The house is amply supplied with a large library of choice books, newspapers in variety from all parts of the world; in addition to which a large museum has recently been added for the amusement of its guests, embracing the largest and most valuable collections of birds, minerals, eggs, coins, etc., to be found on this coast. The police of the house is perfect and complete in all its departments. The house is kept open all night, and every attention paid to the wants and comfort of its guests. It is, strictly speaking, a temperance house, and is one of the cleanest establishments we ever visited. The house is well and thoroughly ventilated in every department, and is in all respects an inviting and tempting home for the traveller. On the arrival of every sea-going steamer wagons and carriages are on the wharves and furnished gratuitously for the conveyance of guests to the house.

In a word the accommodations are good — the arrangements of the proprietor and his able assistants are such that all who apply are well cared for, as the uniform satisfaction of its many thousand patrons and friends abundantly proves.

The Sewing Machines.—With the war among the sewing "mills" we have nothing to do. We have wars enough of our own to attend to. In fact we know nothing about any of them except Wheeler & Wilson's, whose advertisement is on our cover, and we know, from five years' use of it in our family, that it is an invaluable domestic institution.

Clothing.—A fine assortment of everything to wear is offered by Lockwood & Hendrie, 176 Clay street, San Francisco.

Books.—A. Roman, 127 Montgomery street, offers for sale a fine collection of all sorts of books.

NEW BOOKS.

The Biblical Reason Why. New York: Dick & Fitzgerald. A. Roman, 127 Montgomery street.

This is an American issue of a book that has considerable circulation in Great Britain, where we should think it is more likely to be useful, than in our own country. It is from the pen of an English clergyman, and is illustrated with numerous engravings. It is intended to be a Family Guide to Scripture Readings, and a hand-book for biblical students. The volume is almost a whole library. It presents an immense number of facts, and almost overwhelms us with reasons for believing some things that we have been taught to believe in simply because they are so. There are some things that require no proof. Gen. Jackson was always displeased with his pastor when he undertook to prove the truth of the Bible, or the Divinity of Chrsst, for he considered it a want of common sense not to believe these doctrines. The author of this volume betrays Puseyite tendencies, and is an Episcopalian. Some of the reasons are erroneous, and sometimes he seems to be altogether ignorant of the original language of the Bible.

Hitchcock's Religion of Geology. Boston: Crosby, Nichols, Lee & Co. A. Roman, San Francisco.

This is a new edition of a work already well known, with an additional lecture, giving a summary of the author's present views of the whole subject of Geology. This volume is dedicated in a touchingly beautiful manner to his "beloved wife." Our opinion of Dr. Hitchcock as a scholar, philosopher, educator and divine, has been several times expressed. We class him among our ablest men, though we do not endorse all his speculations. He is, however, decidedly sound and trustworthy in behalf of *sectarian colleges*.

What may be learned from a Tree, by Harland Coultas, New York: D. Appleton & Co., and for sale by A. Roman 127 Montgomery street.

Coultas is already known as the author of "Organic life the same in animals as in plants," and of other works chiefly relating to Botany. With some of his theories on the origin of plants we are not satisfied, but the volume is carefully prepared, and may be read with pleasure and profit. Some interesting suggestions are thrown out through the voulme as to the construction and government of society, by comparing it to the growth of a tree, and a forest.

LIFE OF ANDREW JACKSON. In three volumes. By JAMES PARTON, Author of Life of Aaron Burr, &c. New York: Mason Brothers.

COBBETT, a remarkable man and a good judge of character, in the dedication of his life of Gen. Jackson to the people of Ireland, was about correct, when he said, that General Jackson was "the bravest and greatest man now living in the world, or that has ever lived in this world so far as my knowledge extends." At least it is beyond controversy that American history has no greater name, if we are to measure the greatness of names by their influence upon the public heart and political institutions of the country. We doubt if any biography has appeared in our day that will be received with more enthusiasm, and be read with more interest than this work of Parton. General Jackson was truly a wonderful man. We knew him well; more intimately than our modesty allows us now to state, and it is our matured opinion that he was one of the noblest and purest patriots that ever lived. He was born to be the Agamemnon of the Americans after the Revolution. He was an iron man. Horace Walpole's canon that every man had his price, failed in regard to him. He was incorruptible. His physical and moral courage were about equal, and he possessed both in the highest degree. He was a perfect specimen of the gentleman in his house and among his neighbors. His virtuous deeds were his own, and his public errors, if indeed he ever committed any, were in some measure owing to his confidence in his friends. Though bravest among the brave, he was as easily influenced as a child, by those in whose principles and moral courage he had confidence. After his return to the Hermitage, at the expiration of his second term as Chief Magistrate of the nation, he united with the Presbyterian church, and we have often administered the Lord's Supper to him, in the church built on his own grounds, and never shall forget his reverent and pious demeanor in the House of God. We have seen him leaning on his staff, and supported by his adopted son's wife, whom he tenderly loved as his own child, come up to the Lord's table, literally bathed in tears. Those eyes that never quailed before his country's foes, melted into tears in view of the sufferings of Christ, and the mercy of God to us sinners through him. General Jackson was a firm, orthodox believer in Christianity, and we have no doubt he died a truly pious man. From a close acquaintance with him, we have no doubt the Rev. Dr. Wilson of Albany, N. Y., was correct, when he said "that General Jackson, though not a regular professor of religion (while acting president), is the most religious president we have ever had." It were greatly to be desired that God would raise up among us another such chief ruler as he was. Mr. Parton's style is not always to our taste, nor do we commit ourselves to all his statements. He has given details which if true, are not at all necessary, and some that we think are not correct. Mr. *A. Roman*, of this city, is sole agent for this coast. The work is published for subscribers. It will consist of three volumes, in octavo of 600 pages. The price is moderate.

MR. ROMAN has also laid on our table CHAPIN'S CROWN OF THORNS, from the House of A. Tompkins, Boston.

This work is most beautifully printed, and is designed as a "Token for the Sorrowing." It is in Chapin's usual style, and will no doubt be a popular volume among his school of theologians.

CHRISTIAN BELIEVING AND LIVING, by REV. DR. HUNTINGTON, of Boston: Crosby, Nichols & Co., 1860, and for sale by A. Roman.

This is a volume of Sermons, by the late preacher and Plummer Professor of Morals in Harvard college, who has gained some fame for eloquence by his preaching and previous publications, and by his conversion from Unitarianism to the Episcopal Church. When Doctors take their own pills, then it may be expected we will read sermons; but at present it is our duty to make sermons rather than read those that have been brewed by others. This volume is well printed, as are all the issues of Crosby, Nichols & Co. We have, however, never yet been able to see what it was in Huntington that gave him pre-eminence as a preacher of sermons "to the people." We could name a score and more of preachers and authors in our country, whose style is better adapted to the masses than Mr. Huntington's.

LIFE OF JESUS. By DR. CARL HASE, Professor of Theology in the University of Jena. Translated from the German by J. F. Clarke. Boston: Walker, Wise & Co. 1860. And for sale by A. Roman, 127 Montgomery street, San Francisco.

This book is better adapted for Academic studies, than for common use. It is an attempt to arrive at some safe resting place half way between Strauss and Hengstenberg. It is remarkable for its cold knife dissecting style. It is highly suggestive and learned. We design to give this volume a more thorough examination than our time or space now admits of.

MAN, MORAL AND PHYSICAL. By J. H. JONES, D.D. Philadelphia: William S. & Alfred Martien. 1860.

This work, by Dr. Jones, is a valuable contribution to literature and pastoral theology. We thank him sincerely for putting into our hands a volume that seems to us to be so well adapted to doing good. It is peculiarly a timely work, because the disciples of Spurzheim and Combe have inoculated the public mind more or less with the idea that crimes are misfortunes rather than sins, and are to be pitied rather than punished. And it is no doubt true on the other hand, that some good people labor under erroneous views of religious doctrines, and of their own state of grace, from not being able to detect and separate the influence of the body, especially of its ailments, upon the mind, from those that were really spiritual. We do not doubt the piety of Dr. Payson, yet there are many things in his biography that he thought pious, that we regard as dyspeptic. We do not recommend his religious experience to our parishioners. In our May number, we called the attention of our readers to an interesting volume by an Edinburgh medical man, entitled "THE HEALING ART THE RIGHT HAND OF THE CHURCH; or Practical Medicine an essential element in the Christian System." And we then said that we thought Dr. Chalmers correct in saying that the Church of our day was not sufficiently alive to the temporal well-being of mankind. It is certainly true, that the mutual action of mind and body requires more attention than has been generally bestowed upon their connexion by our ministers. And it is also palpable that pastors require common sense, a knowledge of human nature and profound experience as well as much book learning, to make them able ministers of the

New Testament. As almost nothing has been written on this subject, Dr. Jones has the whole field before him comparatively unoccupied. The subject is confessedly one of great importance, and deserves to be more thoroughly studied by spiritual teachers. There are cases when the legal and medical professions come together. The medical faculty has to decide on cases of insanity, and say how far blows and wounds and poisons have caused death. And so also there is a medical jurisprudence, and there should be and there is a jurisprudence moral and medical. And so also do the clerical and medical professions lap over sometimes upon each other's territory. It may have happened that a blue pill was more needful than a pastor's prayer or a copy of the Saint's Rest, and so on the other hand, we are very certain, we have had parishioners who were more in need of a cheerful countenance and spiritual consolation than of leeches. The truth is man is emphatically a microcosm. He combines so much that is physical, mental and moral, that it requires much experience as well as close observation and profound learning to be either a good pastor or a safe medical adviser. Dr. Jones exhibits much learning, mature experience, pastoral tenderness, and scholarly attainments in the preparation of this volume. Every judicious pastor will thank him for putting such a work before the public.

The Great Tribulation, by Dr. Cumming, of London; second series: for sale by Allen & Spire, 148 Clay street, San Francisco.

This work is published by Rudd & Carleton, New York. We generally read what Dr. Cumming writes, though we do not believe a good deal of what he says.

The Southern Presbyterian Review, for July, is an able and interesting number. It is published at Columbia, South Carolina, and edited by the Professors in the Theological Seminry. This number itself is worth more than the subscription price for the year, which is three dollars. Being an Agent for this Review, we should be glad to receive subscriptions for it.

Advertisements.—Ever since our first issue, we have been importuned by some of our best friends to open our pages to advertisements, but for more than a year we uniformly declined to do so, although liberal terms were offered. These overtures being renewed since the beginning of our second volume, we have concluded, though with some reluctance, for the purpose of enabling us to extend still more and more our circulation, to devote a limited space to advertisements, as will be seen on our last pages. Our circulation is daily increasing among a most desirable class of patrons, and our prospects in every respect of an encouraging character. Our subscribers are to be found in all parts of this State, and along this coast, and in every State of the Union as well as in British America. We have some in Great Britain and the Sandwich Islands. It will, however, be understood that we are not responsible for the advertisements unless they are expressly endorsed by editorials. Nor does the admission of a limited number of advertisements in any wise change the character or aims of the Expositor. We hope thereby to increase its influence for good. We shall be happy to make terms with our friends who may desire to use our pages for advertisements through our agent, H. Channing Beals, at the office of the *Mercantile Gazette and Shipping Register*, southeast corner of Sansome and Clay streets.

First Annual Exhibition

OF THE

SAN FRANCISCO BAY DISTRICT

AGRICULTURAL SOCIETY

To be held in the City of San Francisco,

October 4th, 5th, 6th, 7th, 8th, 9th, 10th and 11th, 1860.

THE BOARD OF MANAGERS OF THIS SOCIETY HAVE ISSUED, in pamphlet form the Schedule of Premiums, together with the Rules and Regulations for the

FIRST FAIR

Since its organization. The list is an extended one, embracing all descriptions of Stock, and articles of Husbandry, such as are usually contained in similar Schedules, for which liberal premiums are offered, amounting in the aggregate to upwards of

$15,000!

Together with about **500 Diplomas,** beside other valuable Prizes.

The District comprises the counties of San Francisco, San Mateo, Santa Clara, Santa Cruz, Monterey, Alameda and Contra Costa, but contributions are respectfully solicited from every portion of the State, as well as from Oregon, and Washington and Utah Territories.

Arrangements have been made with the California Steam Navigation Company, and the proprietors of the Petaluma and Oakland ferry routes, to transport to San Francisco, animals and articles designed for exhibition at the Fair without cost to the owners.

Articles, or Animals from a distance, consigned to the care of the Secretary, San Francisco, will be properly cared for.

The farmers, and others interested, living in the District, are specially requested to aid the Board in carrying forward this enterprise, by becoming members, and contributing to the Exhibition. Price of Life Membership, $25: Annual Membership, $5,—to be had of the Secretary, at the office, No. 7 Armory Hall, San Francisco, or JOHN CUMMING, Traveling Agent.

Persons desiring a copy of the Premium Schedule, may obtain the same on application to the Secretary, as above, either in person or by letter.

Officers of County Societies, and Agriculturists generally, are requested to send to the office for these lists, and distribute them in their respective localities.

For the Board,

FRANK F. FARGO, Secty. SAMUEL BRANNAN, President.

BAY DISTRICT FAIR.

Notice is hereby given that the Books of Entry for contributions to the First Fair of the San Francisco Bay District Agricultural Society, are now open, and parties intending to exhibit articles and animals are requested to furnish the Secretary with a list of their contributions, so far as possible, prior to the opening of the Fair, on the 4th of October.

Exhibitors of thorough-bred animals, are required to furnish authenticated pedigrees of their Stock, satisfactory to the Judges, in writing: and it is desirable that the same be filed with the Secretary before the opening of the Fair. Stalls are now ready for the reception of Stock, and the Society will supply hay to all animals exhibited during the continuance of the Fair.

Certificates of Membership, and Season Tickets may be obtained at the office of the Secretary, No. 7 Armory Hall, San Francisco. By order of the Board.

F. F. FARGO, Secretary.